563 Known clan names of the Middle Horde are the following: Chakchat,
619 Chardzhid, Turtul, Karaul, Karakisak, Kandzhagali, Achai, Tarakli,
614 Kulchan-Argin, Kundelen, Usun, Tanabuga, Karabalik-Kipchak.

3. Economy

563 The Kazakhs are still nomads. The rear camels, horses,
233 sheep and goats. In contrast to the Eastern Turks who live in
433 brick and mud houses, they live in felt tents. The Kazakhs are
[342] famous horse and camel breeders. Sheep play the most important role as sources of wool and meat. Like the Kirghiz and the Mongols, the Kazakhs have carefully explored, selected and defended summer pastures and protected valleys for the winter time.

563 The Kazakhs are very proud and independent. They dislike
181 any political supervision and are known to have avoided tax collectors by crossing the borders to Mongolia or Soviet Russia.

4. Literature

563 The Kazakhs have a huge folklore which is being handed down
538 [193] from generation to generation. They still use the Arabic script,
[212] but only a small percentage of noblemen and clergy are literate.

5. Religion

563 The Kazakhs are Moslems, belonging to the Sunna sect, but
771 they are in no way passionate and ardent believers like, for instance, the Turks of Persia. Their nomadic life obviously does not permit strict observance of the Islamic regulations.

D. The Kirghiz

1. History

101 Prior to the Communist Revolution the Kirghiz were called
175 Kara-Kirghiz or Burut. When the Kirghiz were driven out of Mon-
563 golia by the Kara Khitai (shortly before 924 A.D.), some moved southwest into the areas where they now live.

563 The Kirghiz are subdivided into two wings: Ong-the right one,
[619] and Sol-the left one. Like the Kazakhs, the Kirghiz have a very
[614] well preserved clan system. They are believed to represent the
[144] oldest Turkish tribe. As far as their physical characteristics are concerned, what has been said about the Kazakhs is also true for the Kirghiz; i.e., the Kirghiz also had mixed with Mongol clans at a very early period.

2. Their regulation

[147] The Kirghiz have a reputation for being extremely resistant
[181] to rigorous climate, hunger and diseases. They are well known
[212] for their wit and sense of humor. Although most are illiterate,
[538] their vivid folklore is handed down in every single tent and many Kirghiz tribesmen are able to quote thousands of rhymes from their epic songs.

3. Economy

563 Their weather-beatend faces show that they live in the moun-
361 tains. They breed horses, camels, sheep, goats and yaks. When
233

563 Huang-ho and in the surrounding villages. They are also found on
[131] one section of the road from Hsi-ning to Ho-chou. They differ considerably from the average type of Chinese Moslems. They
[142] are tall and lank. They have large and not flat noses, black and level eyes, cheekbones not prominent, long face, thick eyebrows, full black beard, retreating forehead, flattened occiput, brown but never yellow skin. Thus they are similar to the Turks of Chinese Turkestan.

2. Language and religion

[197] The most remarkable characteristic is their language which
[771] might be called a corrupt Turkish. In religion they are strict
[203] Hanafis and show great respect to their clergy. However, for the
[212] most part they are rather given to the drinking of spirits. Even
[175] the lowest classes sometimes are acquainted with the Arabic alphabet. They are said to have received their present form of religion from a reformer named Maming-hsin (Muhammad Amin) who taught about 1750.

3. Social organization

[173] The Salars are believed to have settled in their present habi-
[614] tat during the Yuan or Ming dynasty. They claim to have migrated from the Samarkand area. According to Schramm, who quotes General Ma Fu-hsiang, the Salars are subdivided into the "inner
[197] five clans" and into the "outer eight clans" (Chinese: kung). The latter lost their original Turkic language and now speak Tibetan.

[614] The Salars are said to preserve clan traditions very well and they do not marry anyone who does not belong to one of the Salar
[771] clans. They also have a reputation for being very fanatical Moslems, and have participated in all the Moslem uprisings of the 17th, 18th, 19th and 20th centuries.

G. The Sarigh Uighur (Chinese: Huang-fan)

[175] When Mannerheim visited the Sarigh-Uighur in 1907, there were
[361] only 100 families to be found. This small tribe lives in three villages on the northern slopes of the Nanshan Mountains, in the area of Tun-huang, Su-chou and Kan-chou. They have preserved their
[178] tribal name and their Buddhist religion but they gave up their Uighur
[212] script during the eighteenth century and adopted the Tibetan script.

[777] 1. Physical characteristics

563 Mannerheim describes them as generally having excessively
142 prominent cheek bones. But he also saw several people with oval shaped faces and not strikingly prominent cheekbones. However, in general the type of face is short and somewhat broad. Some of the women have thick noses. The mouth shows neither thin nor thick lips. The eyes are small and the distance between them is also normal. (Mannerheim obviously employs European standards when he talks about "normal" or "average.") The corners of the eyes were open and there was no inner epicanthic fold. Their hair

563 538 175 the greater part are heavy and poor. He has also left excellent pieces of music, excellent both as to the airs themselves and as to the preludes. There is not upon record in history any man who was a greater patron and protector of men of talent than Ali Shir Beg. He had no son, nor daughter, nor wife, nor family. He passed through the world single and unencumbered, and in the end, victim of a sudden stroke, he departed to the mercy of God." (Sir Olaf Caroe, Russian Empire, p. 219.)

The Chagatai language, being mainly the language of the court, was finally replaced by the Persian language, and the use of Chagatai as well as literary production in this language came to an end.

563 538 175 173 Both the early Uighur and Chagatai literatures were the product of the sedentary population of Turkestan. The bulk of literature, however, is to be found in the oral literature which originated with the nomadic Turks. Proverbs, ballads, epic narratives, legendary tales and songs, form the body of this oral heritage. These proverbs, songs and stories are transmitted orally from generation to generation and are mostly carried by the beggars, wandering minstrels, story-tellers and professional musicians.

The popular proverbs among the Turkic people relate much about the customs prevailing among them, their beliefs and attitudes. Here are some examples of these proverbs:

[539] "The eagle has his wings, the man his horse."

"The cock tells you the time, the donkey tells you where your halting place is."

"The girl whom her father does not want to give in marriage is priced high."

"When the camel's stomach is empty, he stretches down his neck even to the thorn-bush."

"Those who never even rode a donkey's foal, now ride yearling horses; those who never even drank barley gruel now drink tea."

[177] The influence of the Persian culture is strongly evident in the popular proverb, and one finds many proverbs identical in both languages.

563 538 The art of story-telling is very popular in Eastern Turkestan. Many of the folk tales belong to the general Turkic and some to the Persian story cycles. An example of such tales is the story of Hamra, recorded by the Russian scholar Radlow, the theme of which is taken from a popular Inner Asian written tale by the same name about the love of two supernatural beings for a young man. Many of the romantic tales of the fifteenth century poet, Ali Shir Nevayi, are in the repertoire of the story-tellers. These folk tales are full of fantastic and supernatural elements, and the Persian influence is easily recognized. These